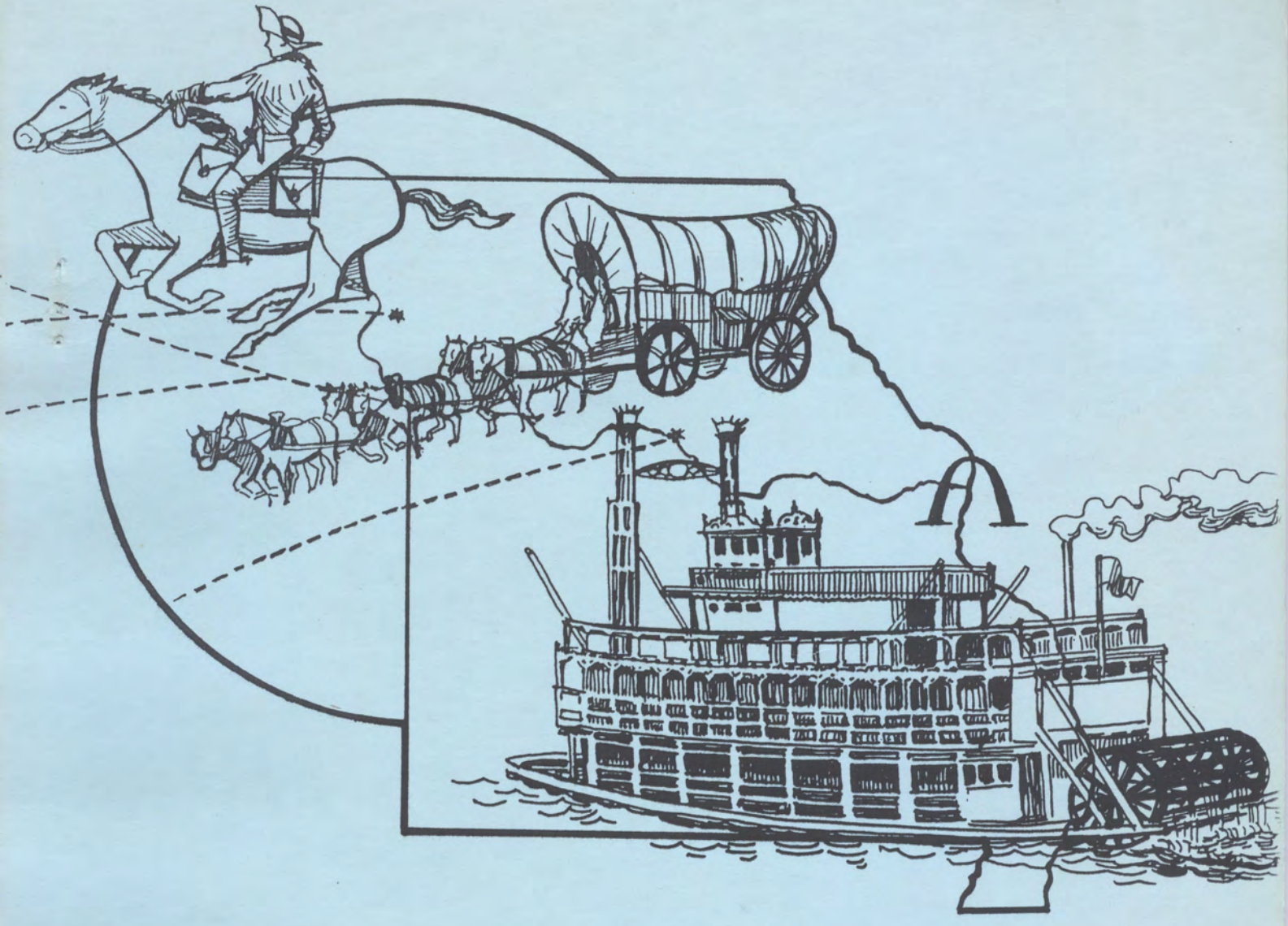
Fall, 1987



TOWARD THE SETTING SUN

The Historical Journal

of

The United Methodist Church, the Missouri Area

Volume VI, No. 1 Fall, 1987

TABLE OF CONTENTS

Dramatis Personae.....1
J.C. Montgomery, Jr.

St. Louis Missionary Conference, 1912-1918.....24
Mrs. W. F. Clinger

Tales from the Indian Mission.....30

From the Editor

Somewhere in the cluttered treasure houses of my memory is a little book called "Endless Line of Splendor". Memory tells me it was a collection of stories about the people called Methodists, both the famous names and the unknowns. Memory also tells me the title came from a vision of the authors of an endless line of saints, carrying the faith and living out their lives under the cross. Generation succeeded generation, but the "line of splendor" never stopped.

Why am I sharing with you the quirks of my own memory? In part because the articles in this issue of **Toward the Setting Sun** have reminded me again that we are all part of a great tradition---nay, even a family---in the various branches of the Wesleyan church in Missouri. To begin with, we welcome back to our pages after far too long an absence the Rev. J. C. Montgomery, Jr., one of the bearers of that tradition in his own person. His article about conference church leaders in an obscure trial half-a-century and more ago triggered memories and started reflections about our tradition.

My own personal connections with an annual conference in 1924 are incredible. To begin with, the Rev. J.C. McDaniel, whose daughters were baptized at that conference, was my pastor when I was a boy. Shortly after that, J.C. Montgomery, Sr. was the superintendent on the old Jefferson City District of the St. Louis Conference and presided over the Quarterly Conference

where I was granted a license to preach. Of course, Ivan Lee Holt was everyone's bishop. But I remember, as a high-school senior, speaking at the farewell banquet held for him in the Jefferson City District. He was "my bishop" in a very special way. And J.E. Godbey---can that actually be old "Lights and Shadows" Godbey? If so, he was one of my predecessors at Bethel Church in Pond---as was Wesley Browning, mentioned by Jerome Berryman in the article on the Indian mission.

My first appointment was to Shelbyville Circuit in what was then the Kirksville District, and I remember, on my first Sunday, reading the plaque to the memory of Bishop McMurry in the back of that little church. Of course, as a Central College alumnus (Central Methodist now, of course, but it was plain Central in my day), I came under the influence of Jim Thogmorton, "Dean T", whose father and grandfather were a part of that 1924 event. So it is not only an endless line, but one with endless connections. Doubtless many of you will find your own memories associated with those names.

The little article by Mrs. Clinger on the St. Louis Missionary Conference is only a teaser, which makes us wonder more about the work of the women in that conference. Frankly, we printed it in the hope that someone, out there, would share the same wonder and undertake some serious work about the history of the St. Louis Missionary Conference, or some biographical sketches of those five women who were commissioned in those

years, or both. One cannot help but be struck by the fact that the majority of them came from, or were supported by, Centenary Church. There surely is an example for mission support there, should that story be written by some budding historian.

Finally, I have been remembering an event from my days as pastor of the Memphis church in Scotland County. One of the matriarchs of the church used to love to tell a story about the year the Annual Conference met at Memphis and Bishop Quayle presided. She remembered that Bishop Quayle actually preached a sermon at that conference based on the stained-glass window in the rear of the sanctuary. How many times I wish I'd been willing to listen more carefully, to write down or record on tape her memories of that event! All of us who have any connection with a church have those opportunities. Those little vignettes do not make impressive scholarly articles, but they are the very life-blood of the history of the church. They are important for your local church. They are important for the history of the church in Missouri. We'd love to have a collection of them in our files for inclusion in **Toward the Setting Sun.** When you hear them, write them down. Ask questions about them. Share them with us.

We always welcome your contributions and suggestions. We are always looking for manuscripts and would be happy to help you get started or to work with you in editing your manuscript. If you would like to try your hand at writing, but aren't sure

about topics or resources, we have a "wish list". Or, if you don't want to write, but have a suggestion for an article, please share that.

The editorial offices have a new address. Your editor has become a part of the staff of the Curriculum Resources Committee/United Methodist Publishing House. This is the first issue of the journal to come to you from Nashville. Please write me here with your ideas, your suggestions, your articles. Thanks for your continuing support.

John O. Gooch, Editor
5061 English Village
Nashville, TN, 37211

DRAMATIS PERSONAE

1923 Church Trial Brings St. Louis Annual Conference Leaders Frontstage

J. C. Montgomery, Jr.

When the 1924 session of the St. Louis Annual Conference of the Methodist Episcopal Church, South, met at St. John's Church in St. Louis October 1-5, it was in many respects a routine yearly meeting of the ministers and lay representatives of the districts. The stately (and portly) Bishop William Fletcher McMurry was the presiding officer, and the Rev. Clarence Burton of Kennett the Conference Secretary.

With one notable exception, the character of ministers was passed and reports made of their work. The various conference committees and boards made their reports, which were duly adopted. The appointments of ministers for the ensuing year were announced after the singing of "Blest Be the Tie That Binds" and the Doxology.[1]

Several actions of the Annual Conference were somewhat out of the ordinary, however. The two infant daughters of the Rev. and Mrs. J.C. McDaniel, Harriet LaVera and Alma Geraldine, were baptized by the Presiding Bishop, William Fletcher McMurry. Baptism of children by a bishop or a presiding elder was "the thing to do". It demonstrated the solidarity of the ministerial family.

The unification of Methodism was still a live issue. In spite of the fact that a special session of the General Confer-

ence of the Southern Church had approved a plan for unification of the three largest branches of Methodism, the plan was to fail in total votes in the Southern Annual Conferences, a three fourths majority being required. But that was to be in 1925; and at this 1924 session of the St. Louis Annual Conference a test resolution approving unification was adopted. The Conference also requested that, if the Plan of Unification were adopted by the three branches, the Uniting Conference be held in St. Louis. But final unification was not to come until fourteen years later, and the 1939 Uniting Conference would be held, not in St. Louis, but in Kansas City.

A moment of real drama came on the second day of the Annual Conference. As was the custom, the characters of the ministers individually were subject to question, their character passed or rejected by the Presiding Elder (now District Superintendent), and their work reported. In our modern practice it is the custom to have a routine treatment of this in the opening executive session of the conference. The registrar of the Board of Ordained Ministry reports on the question "Are all the preachers of the conference blameless in their life and administration?" by saying, "No charges have been brought against any member of the conference". Of course, there may have been administrative procedures in regard to ministers previously. But in this time of which we write, the passing of character was a matter of public conference

business. The names were called of all ministers for whom some change of status was contemplated: deacon's or elder's orders, advancing in ministerial studies, location or retirement, leave of absence, and so on.

Question 21 was resumed.[2] "Are all the preachers blameless in their life and official administration?" The name of C.D. McGhehee was called. Dr. Frank L. Wells, Presiding Elder of the St. Louis District in which Brother McGhehee had served, read the following paper:

> In the case of Charles D. McGhehee, which was referred for investigation to the Presiding Elder of the St. Louis District by the St. Louis Annual Conference, at its last session, I appointed in due course the Committee of Investigation composed of Ivan Lee Holt, C.W. Tadlock, and W.E. Sullens.
>
> This committee made a careful investigation of the complaints presented, and rendered a unanimous decision that a trial was necessary, and presented the following charge and specifications:
>
> December 18, 1923
>
> We, the undersigned committee appointed by the Presiding Elder of the St. Louis Annual Conference in session at Sikeston, Mo., October 8, 1923, and according to the requirements of the Discipline, as stated in paragraph 264, to investigate the following complaint:
>
> "Inasmuch as reports are in circulation which seriously affect both the ministerial and moral char acter of our brother, Chas. D. McGhehee, we feel that the protection of the Church demands that these reports be referred to a Committee of Investigation.
>
> (Signed) J.E. Godbey W.E.Brown
> A.C. Johnson Luther E. Todd
> H.P. Crowe Marvin T. Haw"
>
> Find that a trial is necessary

Charge: Immorality---namely, Falsehood and Bearing False Witness.

Specifications: 1. Charles D. McGhehee states that in an interview with Bishop W.F. McMurry, in March, 1923, in the stock room of the Board of Finance, in the Security Building, St. Louis, Mo., the Bishop said to him in reply to a statement by the said Chas. D. McGhehee, "That is a lie." Testimony of those who were present and heard the conversation was given flatly denying this statement

2. Chas. D. McGhehee states that on August 21, 1923, in an interview with Bishop W.F. McMurry, in his office adjoining the office of the Board of Finance in the Security Building, St. Louis, Mo., the Bishop said in reply to a statement made by the said Chas. D. McGhehee, "You are a liar." Testimony was given contradicting this statement.

3. Chas. D. McGhehee states that on August 31, 1923, at the close of the interview with Bishop W.F. McMurry, in his office adjoining the offices of the Board of Finance in the Security Building, St. Louis, Mo., the Bishop struck the said Chas. D. McGhehee "in the mouth with his fist". Several eye-witnesses contradict this statement.

4. Chas D. McGhehee caused the statement to be printed over his signature in The Patriot of October 19, 1923, that Bishop W.F. McMurry "refused Bishop John M. Moore's request for my transfer to his territory." Letters from Chas. D. McGhehee to the Bishop at seat of Annual Conference and to the Board of Education of the Conference show clearly that he had no arrangement of understanding with anybody for a transfer. A letter from Bishop Moore also contradicts this statement.

Ivan Lee Holt
Chas. W. Tadlock
W. E. Sullens [3]

Judicial procedure of the Methodist Church (and United Methodist Church) had been more or less constant for several generations. It has been only recently that the process for a Joint Review Committee has been added.[4] In 1923 the proce-

dure was governed by The Discipline of 1922, which called for a Committee of Investigation following complaints.[5] Charges and specifications were then drawn up, and a Trial Committee was appointed by Bishop Warren A. Candler, the senior Bishop of the Methodist Episcopal Church, South, at the request of Bishop McMurry. Dr. Ivan Lee Holt was appointed to be representative, or counsel, for the church. The Discipline provided that thirteen elders would constitute the Trial Committee.

In his report, Presiding Elder Frank L. Wells noted that the trial of Brother McGhehee was held in Centenary Church, St. Louis, on February 12, 1923, and that the following verdict was rendered:[6]

February 12, 1923

> We, the Committee appointed to try the case of the Church vs. Chas. D. McGhehee, after hearing the testimony submitted and giving careful consider ation to all matters presented find as follows:
>
> 1. Specification No. 1 is sustained by the evidence
> 2. Specification No. 2 is sustained by the evidence
> 3. Specification No. 3 is sustained by the evidence
> 4. Specification No. 4 is sustained by the evidence
>
> We further find that the specifications sustain the charge of immorality and fix the penalty at expulsion from the ministry and member- ship of the church.
>
> (Signed)
>
J. R. Bullington	P. A. Kasey	A. B. Haltom
J. Richard Spann	C. R. Baker	C. P. Thogmorton
W. H. Hansford	A.B. Culbertson	J. C. Montgomery
J. Arthur Brown	P.C. Thogmorton	O. A. Bowers
	H. E. Ryan	

This church incident of nearly sixty-five years ago

provides an insight into the Church "of our fathers". Or, as historian Barbara Tuchman would title a book about the fourteenth century, it is A Distant Mirror enabling us to look into our own times, see some similarities, and behold some striking differences between that generation of churchmen (sic) and ours.

Above all, the personalities involved were very striking. Some were well-established church leaders, others were leaders "on the rise"; and still others, while worthy yeomen ministers, served in more humble ways. Nonetheless all were ministers of unquestioned moral character, possessed of a kind of moral forthrightness which is not always found today. All, that is, except for Brother Charles D. McGhehee.

Actually, we know very little about this minister. He seems to have vanished from sight as far as the church is concerned, being deprived of both his ministry and membership. Had his ministry lasted, we might have been able to find an obituary in the Minutes of the year of his demise. Alas, my efforts to discover more about him met with failure. He seems to have vanished into the dust of church history.

Certainly we know much more about other principal actors in this church drama.

Bishop William Fletcher McMurry was a typical representative of a large number of colorful Southern Bishops.[7] He was born in the waning days of the War Between the States

1864) in Shelby County, Missouri. Upon his death seventy years later, his burial was in his same beloved county as Shelbyville. Although he served a number of smaller churches in his early ministry, McMurry made his reputation as the pastor of Centenary Church, St. Louis (1902-1906). This was during the World's Fair days, and the influence of this historic church was at its zenith for a generation to come. In 1906 McMurry became the denominational secretary for Church Extension, a post generally regarded as a springboard to the episcopacy. Elected a Bishop by the General Conference of 1918, meeting in Atlanta, Bishop McMurry enhanced his reputation as an administrator by serving as President of the Church's Board of Finance (later to be the Board of Pensions, Missouri Corporation). From 1924 to 1930 he was president of Central College (now Central Methodist College), Fayette, Missouri, which position was not considered at odds with his episcopal duties. One of the later dormitories of that school, McMurry Hall, bears his name.

Bishop McMurry had something of a fearsome reputation. A very large man, his reputation as being overbearing, even arrogant to the point of insensitivity to others, was exaggerated considerably. But the fact remains that he brooked no challenge to his episcopal authority. He certainly lived up to the monarchical image both cultivated and borne by the Southern bishops.

Nonetheless there was another side to Bishop McMurry, which many ministers of that day would not have imagined. This scene was played out in a district parsonage. One of my fondest memories is of this bishop, almost as huge as a professional football player, getting down on the floor on all fours to play with an eight-year-old boy! His huge gold watch chain swaying from his ample midriff, he seemed anything but a dictatorial bishop as he joined in a childish game. Needless to say, the elder and my mother were shocked at both of us: but it was part of a warm friendship between the two families.

The stories about Bishop McMurry are numerous and legendary. Bishop Nolan B. Harmon rendered this judgment about Missouri's Southern episcopal leader:

> He was an indefatigable worker, and he demanded of all who served under him the same kind of devoted and energetic work....(H)e seemed at times to be overpowering.[7]

Bishop Ivan Lee Holt was the author of a fine short sketch of the life of Bishop McMurry in The Missouri Bishops. He quotes McMurry as saying, "No preacher can be careless or lazy or half-hearted in his task. He must give himself to the church with all the energy of body, mind, and soul. The church demands all a man has and all he is."[9]

Dr. Ivan Lee Holt, who was the head of the Committee of Investigation and later to represent the Church in the 1923 trial, was then the pastor of St. John's Church, St. Louis. In

1938 he would be the last bishop elected by the Methodist Episcopal Church, South, before unification: but at this time he was beginning to build a national reputation as pastor, author, and ecumenical leader.

St. John's Church, built during the War between the States, was in its third location since its beginning. A Southern church, it attracted many wealthy Southerners who came to be a part of the growing commercial life of St. Louis. St. John's also had the reputation of being a "society church", and the boast was at one time that the congregation included more Veiled Prophet Queens than any other in the city. Many of its ministers had been transfers from various Southern cities: and, although Dr. Holt came to the pastorate of St. John's from a brief teaching career at Southern Methodist University following pastorates at University City and Cape Girardeau Centenary, he was originally a native of Arkansas.

A complete biography of Ivan Lee Holt has yet to be written, but the finest short account of this outstanding churchman's life was given in the historical address at the 1981 Missouri East Annual Conference.[10] Dr. Albea Godbold, Executive Secretary Emeritus of the General Commission on Archives and History of the United Methodist Church, prepared and delivered this significant paper. Dr. Godbold, now past ninety years of age, was almost eighty-six years old at the time of this presentation. His description of the life of

Bishop Holt so captivated his audience even after their hard day's work at the conference that he was accorded a standing ovation. Dr. Godbold is not only a highly competent historian but he himself had served with distinction sixteen years at St. John's Church.

At the time of our church trial in 1923, Dr. Holt was only thirty-eight years of age, and had been at St. John's four years. Born in DeWitt, Arkansas, in 1886, he was educated at the Fordyce Training School and later graduated from Vanderbilt University in a record three years (at the age of eighteen) as well as achieving Phi Beta Kappa.

Holt taught briefly at Stuttgart, Arkansas, where he married Miss Leland Burks, a music teacher from Marshall, Missouri. They were soon to enter graduate school at the University of Chicago, where he was to earn the Ph.D. in Semitic languages and Mrs. Holt to receive a Master's degree in Greek. He as twenty-four years old at the time, and his doctoral dissertation was the translation of some two hundred Babylonian cuneiform tablets.

In 1910 Dr. Holt came to the first of the three pastorates he was to hold before being elected to the episcopacy. His reputation grew so great that, when the time came to leave the city, some fifty-six organizations sponsored a farewell luncheon for him!

Back in St. Louis in 1918 Holt began the ministry which

was to have world-wide influence. His travels were numerous and around the globe. Dr. Godbold has said:

> Ivan Lee Holt was the most widely traveled churchman of his day. Beginning in 1911 at 25 and continuing until he was nearly 81, he crossed the Atlantic some sixty-five times and went around the world ten times. After he began traveling by air he said he went 60,000 to 70,000 miles per year.[11]

Dr. Godbold says that Holt was able to be absent so much because he ably employed associate ministers, his church secretary, and a paid church visitor. He had the capacity for friendship with those of high station as well as lower. And Dr. Holt as an indefatigable letter writer. His correspondence went to all corners of the globe. He was unfailing in writing thank-you notes and acknowledgments of significant events in the lives of others---births, deaths, changes of circumstance. For sixty years Holt wrote a note of remembrance to the family of a young woman from Nashville to whom he had paid court while he was a student at Vanderbilt and who had died suddenly. After Bishop Holt retired, he conducted a preaching mission for the author at First Church, Sikeston. One of my daily chores was to take the Bishop's letters to the Post Office. Perhaps I shouldn't have noticed the addresses, but they were letters which went all over the world. Dr. Godbold asserted that Holt "may have written more letters with pen and ink than any other Methodist preacher since John Wesley."[12]

Dr. Holt was the author of a half-dozen books, including: Babylonian Contract Tablets, The Return of Spring to Man's

Soul, The Search for a New Strategy in Protestantism, The Methodists of the World, The Biography of Bishop Eugene R. Hendrix and The Missouri Bishops. His was the guiding spirit and the chief hand in the 1944 Book of Worship.

Bishop Holt died in 1967 at the age of eighty-one, some eleven years after his retirement from the active episcopacy. The intervening years had been filled with additional travels, speaking and preaching engagements, and an active participation in the World Methodist Conference, the National Council of Churches, and the World Council of Churches. In the minds of many of an older generation, he was the episcopal leader with whom all other bishops were compared.

At the time of our trial, however, Dr. Holt was in his fifth year at St. John's, a congregation which had grown to a membership of 1,239 members, having received 155 new members the previous year. In the conference structure, he was the President of the Board of Missions, a curator of Central College, and a special representative to the Methodist Foundation. He had rapidly emerged as a conference leader, and it is small wonder he was chosen to represent the church in the unfortunate trial of Brother McGhehee.

Dr. Charles W. Tadlock, the second member of the Committee of Investigation, was at that time the minister of Centenary Church, St. Louis. Historic Centenary, which can lay claim to being the lineal "mother church" of St. Louis

Methodism, was the largest church in the St. Louis Conference, reporting 3,152 members in 1924. Its Sunday School roll was nearly 2,400 students with an average attendance of almost 800! Even youth work was at an all-time high with 299 in the Epworth League. From this group was to come a sizable number of business and professional leaders of St. Louis, and for many of them having passed through Centenary Epworth League became an "old school tie" as much as some of the public high schools or some of the prep schools.

Born in 1874, Tadlock had filled Missouri Methodism with his ministry: Lebanon, Warrenton, Vandalia-New Harmony, Olive St. of St. Joseph, Fayette, and Columbia. In 1913 he transferred to the St. Louis Conference where he was to serve Cabanne, be almost twenty years at Centenary, and after a brief tour on the St. Louis District become the General Secretary of the Board of Finance (later the Board of Pensions, Missouri Corporation). It was said at his death in 1940, he "had the capacity to excel and did excel". Likewise it was proclaimed that he was "devoid of desire for popular applause or acclaim or for more honors." [13]

Dr. Alfred Franklin Smith (1869--1962), who presided at the trial, was another distinguished Missouri Methodist who had achieved renown and church leadership both inside and outside of the state.[14] A native of Mississippi County and a distant kinsman of the author's wife ("Cousin Alfred", her family

always said), he had been educated at Central College and Vanderbilt. Later he was to be president of Central College for Women. He served Moberly, Hannibal, St. Paul in St. Louis, and Centenary. He held a pastorate in Tulsa, Oklahoma, and Galloway Memorial in Jackson, Mississippi. At one time he was editor of the St. Louis Christian Advocate and then the national Christian Advocate. From 1931-40 he was Book Editor and one of the Publishing Agents for the church. For a short time he served as Chaplain of Barnes Hospital. Dr. Smith was a prototype of a Southern Methodist minister of another generation.[14]

The other members of the Trial Commission were no less fascinating in their diversity of personality, ministerial service, and varied talents.

The Reverend J. Richard Spann was born in Valley View, Texas, in 1891. He was educated at Randolph-Macon and later received his B.D. at Drew. A Navy chaplain in World War I, he later taught at Southern Methodist University and served such churches as First Church, Baton Rouge, and Laurel Heights, Dallas. He was also superintendent of the San Antonio District. In 1948 he became a staff member of the Commission on Ministerial Education of The Methodist Church, holding that post until his retirement in 1961. Among his portfolios in that responsibility was the supervision of correspondence work for the Course of Study and Short-term Pastors Schools across

the denomination.[15]

The Keverend P.A. Kasey (whose Christian names were Pendleton Alexander, affectionately known to his near brethren as "Pat") was the minister of New McKendree Church, Jackson. Brother Kasey, who was to die February 13, 1950, while serving at Grace Church, Cape Girardeau, was a native of Kentucky and had received his education at the Vanderbilt Training School in Elkton, Kentucky, but later attended not Vanderbilt but the Louisville Presbyterian Seminary. His first charge in the St. Louis Conference was Malden. At the time he served the Jackson church, Brother Kasey was barely forty years of age. It was a congregation of nearly seven hundred members. This writer's most vivid memory of Brother Kasey is that he often preached with his eyes closed![16]

Like many other St. Louis Conference ministers, the Rev. Amos B. Haltom came to this state from the south. He was born in Henderson, Tennessee, in 1865, and had received his college education at Hendrix College, Conway, Arkansas. This was in the days before the seminary rule, and many of the early twentieth century Methodist ministers received their ministerial training through the Course of Study.

When Brother Haltom sought admission to the Memphis Conference in 1890, there were seventeen candidates and only twelve possible pastoral charges. He was offered the "opportunity" to transfer to the St. Louis Conference, being sent to

the Fairdealing Circuit, a small rural charge in the Poplar Bluff District. Later he served Thayer, Piedmont, Bloomfield, Hornersville, Leadwood, Commerce, Oran and Bismarck. Brother Haltom was to retire in 1930 because of throat trouble. In 1924 he was transferred to the "Old Missouri" Conference. In the course of his varied career, Brother Haltom also served charges in Arkansas, Tennessee, Florida, and North Carolina.[17]

The Reverend P.G. Thogmorton was to live a bare four years after this trial. He had been in the St. Louis Conference only ten years before his death on November 24, 1926. Brother Thogmorton had been born in Henry County, Tennessee, September 12, 1858. In 1924 he was beginning his fifth year as pastor of the Poplar Bluff church, a very respectable congregation of nearly 800 members. The Thogmorton family was to furnish church leadership in Missouri for many years, because his son, C. P. Thogmorton, another member of the trial commission and the newly appointed pastor at Caruthersville, was to serve until his untimely death in 1940. A grandson, Dean James P. Thogmorton, has for many years been associated with Central Methodist College.[18]

In 1924 the Reverend J. C. Montgomery was one of the younger ministers marked for leadership. He was beginning his second year as minister at West Plains and was thirty-three years of age. This was to be followed by a one-year pastorate at Kennett, when he was elected secretary of the conference, a

position he would hold for more than a quarter of a century. In 1927 Brother Montgomery would be appointed Presiding Elder of the Cape Girardeau District and at the same time would be editor of the St. Louis Christian Advocate, the annual conference successor to the former Christian Advocate of the southern church. Before his retirement in 1957, he was to be Superintendent of the Poplar Bluff and Jefferson City Districts as well as serving pastorates at Scruggs Memorial, New McKendree, Charleston, and Stephan Memorial. Brother Montgomery was to represent the conference at several General and Jurisdictional Conferences. He died in Poplar Bluff, May 25, 1964.[19]

Like many other Missouri Methodist ministers of that day, the Reverend J.R. Bullington hailed from Tennessee, being born near Martin in 1878. He was educated at Vanderbilt University and came to Missouri where he spent fifty-four years in the ministry. In the course of that long career he was to serve charges the length and breadth of the conference: Diehlstadt Circuit; Campbell Circuit; Doniphan Circuit; Potosi; DeSoto; Blodgett; then churches in St. Louis---Vinita Park, Christy Memorial, and Bellefontaine. For two years he was Industrial Secretary for the former St. Louis Church Federation. Subsequent appointments included Houston, Campbell-Holcomb Circuit, and then a ten-year pastorate at New Madrid.

Somewhere in his career his venerable minister had

acquired the skill of printing. In his latter ministry he possessed a large floor press and a considerable supply of printing fonts. While other churches were struggling with mimeographs, the New Madrid charge enjoyed neat and artistically printed bulletins.

Tragedy brought Brother Bullington's life and that of his wife to a close in an auto accident in 1955. A life-long student, he and Mrs. Bullington had just arrived in Dallas for Ministers' Week at Southern Methodist University when the accident occurred.[20]

Three generations of church service were to be represented in the Thogmorton family. Father and son, P.G. and C.P., were to serve on the Commission. The elder Thogmorton had transferred into the conference in 1919 while the younger had been admitted on trial in 1916, the same class as the author's father. The younger men were career-long friends until Brother C.P. Thogmorton's death in 1941. In 1923 the senior Thogmorton was serving the Poplar Bluff Church while his son was minister at Caruthersville. C.P. (Pliny) Thogmorton was later to be the minister at Cabanne and then enter into a long pastorate at Charleston. In the sanctuary of that church, a beautiful stained glass window commemorates his ministry there.[21]

It is worthy of note that Dean James P. Thogmorton, the third generation of this family, spent his career in lay

ministry on the faculty of Central Methodist College, Fayette.

One of the hitherto unwritten stories of St. Louis Conference history concerns the General Conference delegate elections in 1937. Because Ivan Lee Holt had been a frequent delegate and was prominently mentioned for bishop, certain conference leaders sought to block his election. At the conference session, C.P. Thogmorton and J.C. Montgomery strategized for Holt's campaign in a lunch break and were able to turn the tide. If Dr. Holt had not been elected to the delegation, he probably would not have been elected bishop in the 1938--and last--General Conference of the Southern Church.

It is regrettable that so little record remains of the ministry of the Reverend Herbert E. Ryan. He died in 1964 at the age of 81. In 1923 he was serving at Festus. The author first came to know him when Brother Ryan was pastor to his relatives at Illmo. Later he served Winsor and Normandy churches in the St. Louis District.[22]

The Reverend Ola A. Bowers spent much of his ministry near his boyhood home at Oak Ridge. He was born in 1885 and received his college education at Marvin College, Fredericktown where many Southeast Missouri Methodist ministers attended. After being licensed to preach in 1904, he was admitted on trial in 1909, serving until 1957. His charges included Sedgewickville, Owensville, Marquand, Eureka, East Prairie, Bloomfield, New Madrid, West Plains, Ferguson, Portageville,

Immanuel, Vinita Park, Marvin Park, and Esther. His was a gentle goodness and a thorough ministerial labor. Perhaps he was never tapped for the district superintendency because he was so self-effacing.[23]

The Reverend Charles R. Baker is the only member of the commission still living. Now in his nineties, he lives between Patton and Sedgewickville. Although he was admitted on trial in 1915, he had but 29 years of service when he retired in 1966. Brother Baker was a builder and a part of those fifty years he was on Honorable Location pursuing that vocation. But he was a builder when in the active pastorate as well, and many churches bear the marks of his craftsmanship. In 1924 he was serving the Bourbon Circuit. Later he would serve at Morley-Vanduser, Piedmont, and other charges, principally in southeast Missouri.[24]

The Reverend A.B. Culbertson, serving at Hayti in 1924, had been received by transfer three years before. In a few years he was to be transferred out. The same was true for the Reverend A.B. Haltom, who was to finish his ministry in the Missouri Conference, and for the Reverend W.H. Hansford.[25]

Church trials are never pleasant but they sometimes are necessary. "Only as a last resort" is the traditional wisdom offered for the denomination's judicial procedure. Nonetheless in this time of necessity there were ministers of honor and integrity who would answer the call.

This "distant mirror" reflects personalities across some eighty years of eastern Missouri Methodist history. From them came a bishop, two general officers of the church, a minister who served three districts, two editors, and a number of "good ministers of Jesus Christ." They did not all serve large churches, but they did serve faithfully. Their memory is blessed; their memorial is our church.

We come unto our fathers' God;

Their rock is our salvation....[26]

N O T E S

Because the author is writing about a day when there was much insensitivity to inclusive language and certainly there were no clergywomen, not even local preachers, he has chosen to keep the speech and usage of that day. Likewise the use of the term "Brother" may seem strange to some, but it was the general term of address for clergymen in the Southern wing of the church.

[1] Minutes of the St. Louis Annual Conference, Methodist Episcopal Church, South, 1924, pp. 19-73

[2] Ibid., p. 25

[3] Ibid., p. 25-26

[4] The Book of Discipline, 1984, Par. 455.1 (c)

[5] The Discipline of the Methodist Episcopal Church, South, 1922, par. 263-274. (Nashville: Lamar and Barton). The section begins with the quaint question, "What shall be done in the case of improper tempers, words, or actions?"

[6] Journal 1924, p. 26

[7] Holt, Ivan Lee, The Missouri Bishops, pp. 64-82. (Nashville:Parthenon Press, 1953)

[8] Encyclopedia of Word Methodism, Nolan B. Harmon, General Editor, Vol. I, p. 1496. (Nashville: United Methodist Publishing House, 1974)

[9] Holt, p. 82

[10] Missouri East Annual Conference Journal, 1981, pp. 173-178

[11] Ibid., p. 173

[12] Ibid., p. 175

[13] Encyclopedia, Vol. II, p. 2305

[14] Ibid., Vol II, biographical article

[15] Ibid.

[16] St. Louis Annual Conference Journal, 1950, pp. 59-60

[17] Journal, 1952,

[18] Minutes, 1933, p. 39

[19] Journal, 1964, pp. 175-176

[20] Minutes, 1955, pp. 97-98. Likewise Book of Discipline, 1984, par. 453.6

[21] Journal, 1965, p. 175

[22] Journal, 1976, p. 142

[23] Minutes, 1924, pp. 12 and 75

[24] Journal, 1984, p. 37

[25] Minutes, 1924, pp. 33, 48, and 56

[26] The Book of Hymns, no. 58

ST. LOUIS MISSIONARY CONFERENCE, 1912-1918

Mrs. W. F. Clinger

Some of the most important events in the history of the St. Louis Missionary Conference, from its organization in 1878, took place in the first six years after the Foreign and Home Missionary Confernces of St. Louis united at Jackson in 1912.

Mrs. M.D. Lewis and Mrs. C.M. Hawkins were the two presidents during those years. It took four vice-presidents, four corresponding secretaries, two treasurers, and two superintendents to keep up with them and do the work. Mrs. Lewis served as President from 1912 to 1914 and Mrs. Hawkins from 1914-1918.

Mrs. Scherzer, Mrs. A.H. Robbins, Mrs. T.E. Turner, and Mrs. J.I. Chappell served various terms as corresponding secretary, sometimes two at once. (Ed: There must have been a great deal of correspondence!) Mrs. E.B. Watson was elected corresponding secretary in 1915, and served 5 years. She was succeeded by Mrs. Wm. Court, and Mrs. E.A. Kitchell, who was elected in 1923 and served for 13 years.

During those six years three women were consecrated as Foreign missionaries, and two as Deaconesses. All five, coincidentally, were from St. Louis.

In 1912, Miss Carrie S. Minor was sent to Korea. She was supported in her work at Scarritt by several organizations from

Centenary Church. She is now inactive. (Editor's note: this article was written in 1936, and references to time should be read with that in mind.) Miss Kate Kell, from Centenary Church, was consecrated a deaconess in 1912. She is now deceased. Miss Ethel Newcomb, now retired, went to Japan in 1913. She was from St. James, Mo., buut always gave her address as St. Louis, because she lived only six years in St. James. She had been a member of the Kirkwood and West Presbyterian Churches, but moved to St. James and found no Presbyterian church there. She went to the Methodist Church, where Rev. M. H. Markley was the pastor. She became interested in missions, although they had no Foreign Missionary Society at St. James. Rev. Thomas Hill, a superannuated pastor living at St. James, became interested in her education. He paid $100 toward her expenses at the Training Shool in Nashville her first year. The second year, he gave another $100 toward her support, and she borrowed the rest from the Student Loan Fund. She attended the Methodist Training School in Nashville for two years and then went to Japan to teach in the Hiroshima School. Scarritt was then located in Kansas City and so she went out under the General Board. Later when they wanted a music teacher at Kobe, Japan, she was sent there. The work in Kobe was under the Woman's Missionary Council, and so she came under their auspices. In 1915 Miss Helen Gardner of Centenary Church was sent to China and is still in acttive service and a guest

speaker at this meeting. She is supported by Centenary and St. John's auxiliaries.

In 1916 Miss Mary Blackford of Centenary Church was consecrated and sent to China. She is supported by Centenary and St. John's Auxiliaries. A letter from Miss Mabel Head in June, 1914, regarding Miss Blackford's application, reported she was a very 'promising candidate'. The rest we know. Miss Blackford is still active and is one of our guest speakers at this conference.

Miss Mattie Wike was sent to Scarritt and expenses paid by the Avis Scholarship of Scruggs auxiliary and in 1915 was appointed as a City Missionary (not a Deaconess) and was appointed to work in the Lead Belt. She is now released.

We were always making history for the Conference, sometimes good and sometimes bad history. Mrs. S.M. Ivy, Secretary of the Farmington District, reported making an itineration of her district. On her way home, she made an effort to visit the Jackson auxiliary. The Temperance Convention was being held there, and it was impossible to get the women together for a missions meeting. The Temperance ladies kindly gave part of their time for the presentation of the missionary work, for which Mrs. Ivy was very grateful.

When the Conference united you could become a half member by paying 10 cents dues to either the Home or the Foreign Department, or become a full member by paying 20 cents dues.

It was also during these six years that the Woman's Missionary Building at the Arcadia Assembly Grounds was planned and erected. In June, 1913, Mrs. M.D. Lewis was to see about a lot for the building, and at the meeting held in October, 1915, Mrs. Nelson Henry announced that Mrs. Lewis had given the conference a lot on which to build. The offer was widely discussed and all thought it would be a profit to our cause. Mrs. Hawkins, the President, appointed a committee to draw up plans and advise ways and means of raising the money to build the building. It was moved the building not cost over $600!! Mrs. J. I. Chappell was appointed Chair of the committee, with Mrs. Frederick Vierling, Mrs. H. P. Clinger, and Mrs. Nelson Henry as members. Mrs. C.M. Hawkins was an ex-officio member. Six months later Mrs. Vierling was made chair and Mrs. E.B. Watson added to the committee. At that time, the committee reported the building could not be built for $600 and the ceiling was raised to $700, later to $800.

The March, 1917, report of the committee said: "Certainly every member of the Woman's Missionary Society of the St. Louis Conference is interested enough in our proposed building to give 35 cents to erect one creditable to the cause we love. In having such a building we can enlarge our work for Missions during the assembly and also have a quiet, comfortable home for the speakers we invite to come and bring fresh inspiration along our line of work; and also will give us a place where

officers, delegates, members, and friends can get together to exchange ideas and help each other out of our one-wheel track. The money to be subscribed by the annual meeting held in 1917 at Shaw Avenue Church in order to let the contract to have ready for the 1917 Emcampment. Thirteen auxiliaries and four friends have subscribed $252. This might put up a shack. If we will all put our shoulders to the wheel and give 35 cents per member we will have a beautiful and comfortable building all our own. Let us make this a monument to our thrift and determination to help our cause in this conference." Signed--Arcadia Committee: Mrs. Frederick Vierling, Chair; Mrs. C.M. Hawkins, Mrs. L.B. Lewis, Mrs. E.B. Watson, and Mrs. H.F. Clinger.

The building, however, was not completed until 1918, and the first meeting was held there that year. The auditorium of the Missionary building was named Vierling Hall in honor of the time and effort given to the cause by Mrs. Vierling.

I'm sure we will all agree that to take out of our work we accomplished during these six years would have been a big loss. Much good has been accomplished through meetings held in the building.

Credit is due to the following who served as officers from 1912-1918 and made the history of the Conference:

Mrs. M. D. Lewis	Mrs. J.M. Bradley	Miss Jennie Hunt
Miss Lillie Beckwith	Mrs. F.W. Goessling	Mrs. M.B. Murrell
Mrs. A.H. Robbins	Miss Sallie Baxter	Mrs.E.B. Sherzer
Mrs. Ivan Lee Holt	Mrs. Cora Simpson	Mrs. J.R. Webber

Mrs. Frederick Vierling

Mrs. Roy Basler	Mrs. Fannie B. Hux	Mrs. Lou Burford
Mrs. Chas. Carr	Mrs. C.M. Hawkins	Mrs. J.D. Ricketts
Mrs. Wm. Court	Mrs. M.A. Harnett	Mrs. J.I. Chappell
Mrs. Grojean	Mrs. J.W. Worsnop	Miss Julia Harnett
Mrs. W.E. Graves	Mrs. J.P. Brandon	Mrs. W.E. Prather
Mrs. S.M. Ivy	Miss Katherine Score	Mrs. E.E. Lutes
Mrs. W.P. Caruthers	Mrs. H.F. Clinger	Mrs. E.B. Watson
Mrs. J.C. Handy	Mrs. Jasper Blackburn	Mrs. T.E. Turner
Mrs. Lillie Roarke	Mrs. Louis Zell	Mrs. Arthur Mather
Mrs. M.P. Schmallhurst		Mrs. E.H. Smith
Mrs. Byron W. Moser		

TALES OF THE INDIAN MISSION

Jerome C. Berryman

Many incidents transpired during the eight years I was at the Kickapoo mission that would be interesting to relate, but I must here content myself with the recital of a few leading facts. When I went to that people I found among them a man of their own tribe by the name of Ke-en-e-kuk who exercised unlimited sway over the larger portion of the tribe, but the rest despised him. These last named, however, were opposed to any innovations upon their savage habits, and consequently opposed to missions and schools. Ke-en-e-kuk and his party were in favor of both, and gave us apparently a hearty welcome. Ke-en-e-kuk himself meant no such welcome, only as he might be able clandestinely to use us to accomplish his own ambitious ends, as we learned to our mortification after a while, but did not suspect at first. He had been preaching to his people for several years before they left Illinois to come west, and had made some of our preachers there believe he was a Christian.

A presiding elder there had actually given him a written license to preach. His endorsements were so satisfactory that we received him as a local preacher, and Brother Thomas Johnson, who was superintendent of our missions, employed him at a salary of two hundred dollars as a helper in our work. I

had not been a great while among the Kickapoos until I baptized about four hundred of them, including Ke-en-e-kuk, the preacher, or prophet, as he was familiarly called. So far as he was concerned it was all a blind, and answered his purpose for a time. It should be stated here that this man had procured in the recent treaty his tribe had made with the government a stipulation for the building of a church house for his benefit, which stipulation was carried out by the government after our mission was established. In this house he would rarely allow us to officiate at all, pleading as an excuse that his people were yet too ignorant to be benefited by us, and promising that he would gently lead them along into our ways. He had inaugurated a peculiar mode of worship in which they were all perfectly trained, and certainly they gave strong evidence of sincerity. He had appointed men as flagellators, who carried their long, keen rods with them wherever they went. These officers whipped not only the children who violated the prophet's rules, but men and women as well. I have often seen both men and women at their public meetings for worship come forward and receive a number of lashes on their bare backs, so well laid on as to cause blood to run freely. Many of them bore visible scars on their backs, caused by former flagellations. We found out finally that this presumptuous man claimed to be the Son of God come again in the flesh, and that the Father had sent him to the red people this time as he did

to the white people before! His followers were taught and they believed that this punishment which they received from the whippings was an atonement for their sins, and that the blood they shed was expiatory in its effects, hence their willing submission to the lash.

Indians generally are very much controlled by their chiefs, not so much by their herediatry or civil chiefs as by another class. These latter are aspirants, endowed by nature with somewhat more than ordinary intellect, readily perceiving and feeling their superiority. The pretensions of these savage politicians are supported in the main by appeals to the credulity of the ignorant masses. The pretenders have performed some wonderful deed, seen some dazzling vision, or received some startling revelation from the Great Spirit, all of which is received upon the bare assertion of the deceiver with a willingness proportionate to his audacity and the stupidity of his dupes. This is the way that the great leaders among savages rise to place and power. There may be now and then an honorable exception. It is the fruitful source of the miseries that have fallen upon the savage tribes of America, and would to God it were true alone of these.

Does not the heathen world groan beneath the accumulated evils which arise from ignorance, superstition, and vice on the part of the many and the shrewdness, ambition, and presumptuousness of the comparatively few on the other hand? Every

age has produced in every country minds of lofty aspirations, and nothing but intelligence and virtue can prevent the reckless and ruinous adventures of such minds. This class of men must be held in check by the counteracting influence of popular virtue, or they will in time barbarize the world. Our own distracted country is cursed with too many Ke-en-e-kuks today.

Among the followers of the Kickapoo prophet we found a few at length who could see that they were being deceived by an impostor. These were in every way the better class. Out of these, and a goodly number from the other portion of the nation, we had at the close of my term of service among them built up a Christian society of devoted followers of Jesus numbering about fifty. The influence of the prophet had been measurably broken, and he finally sunk away into obscurity.

Of those who separated themselves from the prophet when we discarded him, two men deserve to be remembered. These were Pes-haw-gan, a full blood Kickapoo, and Eneas, a cross of Kickapoo and Pottawatomie. Pes-haw-gun was a man endowed by nature with noble traits of mind and heart, and from the time of his conversion until his death was a shining light among his people. The same is true in the case of Eneas. But in the latter we enjoyed the additional benefit of his services as interpreter. When a young man he had had some years of association with the garrison at Bellefontaine in St. Louis county, Missouri, and by that means had gained some knowledge of

English. He was an apt scholar, and by our instruction became a very reliable interpreter as well as preacher of gospel truth. His wife died several years before my removal from the Kickapoo mission. I then took him into my family, and he gave his whole time for several years to the religious instruction of his people. He visited from house to house as interpreter for me, or went alone when I could not go. He invariably asked advice from me before starting out, and when he returned he made a report of his whole day's work. The devotion and daily walk of this Christian Indian was a joy to behold and a rebuke to many who had better opportunities. Such was his love for Christ and His cause, that he left, when he died, his entire little estate to be used in the interests of the mission, and doubtless he ascended to be with the Lord.

In preaching through an interpreter much depends upon his qualifications. For instance, on one occasion I took for a text, "The Lord is my sun and my shield". When my interpreter undertook to translate the passage he used the word "no-que-thah", which in his native tongue meant son, or male child. Thus my text became "The Lord is my male child". Had I not understood enough of his language to detect the error what a sermon those Indians would have heard that morning! It is of vast importance, too, that the interpreter be in sympathy with the preacher in his mission, for if not, the very intonations of the interpreter's voice, and manner of delivery, may spoil

the effect upon those who hear. We had both these disadvantages to overcome in the beginning of our labors among the Kickapoos. The only interpreter whose services we could engage for several years was a Canadian Frenchman who had intermarried with these Indians, and was no better in any respect than the worst of them. Withal he was a Roman Catholic with characteristic prejudices. This in a large measure accounted for our trouble with Ke-en-e-kuk, the prophet.

Among the Shawnees and Delawares the Johnsons readily found reliable interpreters. Lewis Rogers, a native Shawnee, had in his youth been taken to a shcool in Kentucky and there, besides getting some knowledge of books, had been brought under good religious influences. He at once engaged in cooperating with the missionaries. The head chief of the band to which Rogers belonged, Captain Fish by name, was also favorably disposed towards Christianity, and soon with his entire band embraced the faith. Wa-wa-la-peah, head chief of another band of that tribe, followed suit in a year or so after, and became champion in the cause of religion and education among his people. He was a man of imposing personal presence, superior intellect, and eloquent speech, mighty in exhortation and prayer, his influence was a power for good among his people. Joseph Parks and William his brother were "half-breed"; that is, their father was a white man and their mother a Shawnee woman. They both spoke English well, and had grown up to man-

hood under home influences as made them good men, and they with earnestness fell into ranks with Wa-wa-la-peah, and in fact took the lead in introducing the habits of Christian reform among the Shawnees. Joseph Parks was by all odds the best interpreter of a sermon or any religious discourse that was found among the tribes on and near Kansas River.

It was in the winter of 1839 that I was commissioned by the Rev. Thomas Johnson to go to Pittsburgh, Pa., to purchase materials for the Shawnee Manual Labor School. This trip to Pittsburgh was made as far as Louisville, Ky., on horseback. Taking my Kickapoo interpreter, Eneas, with me, we passed down through Missouri, Illinois, and a portion of Kentucky, giving missionary talks by the way. This put $500 or $600 in hand for the benefit of our missions. Eneas returned home from Louisville, and I made a short visit to Bishop Soule at his home in Lebanon, Ohio, before going on to Pittsburgh. The bishop's household at that time was composed of himself, Mrs. Soule, and a single daughter----as pleasant a family as it was ever my privilege to visit.

It was while on this errand I met and made the acquaintance of Rev. Wesley Browning and his excellent wife, being by them most hospitably entertained during my detention of a full month in Pittsburgh. Brother Browning was a valuable assistant to me in the purchase and shipment of what we needed, which in bulk and value amounted to a steamboat load. For the trans-

portation of this freight I chartered a new boat just built by Captain Kizer for the Missouri river. The cargo was safely delivered by the Shawnee, for that was her name, at Kansas Landing, now Kansas City, and Brother Johnson was much pleased with the manner in which the trust had been discharged.

Brother Browning became so much interested in our mission work during my stay in Pittsburgh that the fall following he took a transfer, and was appointed to assist Brother Johnson in the work at Indian Manual Labor School.

EDUCATING THE SHAWNEES

In the fall of 1840 I succeeded to the superintendency of the Shawnee Manual Labor School. This institution had now got well under way by the efficient and systematic labors the preceding year of Reverends Thomas Johnson and Wesley Browning. In fact Brother Browning had been the principal of the school, while Brother Johnson had the general supervision of it, together will all our missions then connected with the Missouri Conference.

The labor and care connected with this new charge were very great. With the efficient aid furnished me from time to time by my colaborers, I was enabled to give satisfaction so far as I know. In the month of June, 1844, the Indian missions within the Indian Territory were erected into a separate conference (Ed: the Indian Mission Conference) by the General

Conference, and I was appointed by the bishops as general superintendent of the whole. This appointment was made in conformity with an act of the General Conference providing for such an officer in the Indian Mission Conference. I continued to fill this office until it was suspended in the fall of 1845; then I was again returned to the superintendency of the Manual Labor School. This position had been filled in the interim by Rev. E.T. Peery, a good man and true, and now gone to his rest in heaven no doubt.

I have said that the management of the affairs of the Manual Labor School was hard work. I certainly found it so. With an average attendance of one hundred pupils of both sexes, all boarded, lodged, and clothed in and by the institution; an extensive mechanic's department for the instruction of the boys in different branches of mechanism; a domestic department in which the girls were taught to spin, weave, sew, knit, wash, cook, etc; a farm of some six-hundred acres in cultivation, together with grist and saw mills in operation; all to be super vised by one man; and he the general financier, bookkeeper, and official correspondent of the establishment, and having at the same time the pastoral work to do in person---all this, I repeat, was work enough for one man. I did it for three and a half years consecutively, being actively employed upon an average of fourteen hours every day. I went to the place with a most vigorous and elastic constitution. It failed me to such

an extent that at one time I was for months almost an invalid with lumbago, or disease of the back and hips. From this I have never fully recovered and probably never shall in this life. The duties of my office while I was general superintendent, while they required me to travel a great deal, were not a tax upon my physical energies. For although my field of operations extended from the Missouri River to Red River, running back into the interior a distance of one hundred and fifty miles from the states of Missouri and Arkansas, still the country was rather pleasant to travel over. I could make my trip rather a matter of recreation than otherwise. And I must say that with the exception of absence from my family, I enjoyed this work very much. It gave me an opportunity of exploring extensively one of the most beautiful and fertile countries on the continent. It brought me in pleasant contact with the officers of the government and the leading men of the various tribes embraced in my bounds. It also gave me much enjoyment in my association with the various missionaries and their families of our own church and others who were then engaged in the territory.

The first session of the Indian Mission Conference was held in the fall of 1844 in the Cherokee nation, near Tahlequah, their seat of government, and presided over by Bishop Thomas A. Morris. He and I boarded at the same house, indeed slept in the same bed. As the question of church

division was then the absorbing topic among Methodists, of course the bishop and I talked some upon the subject. He deplored the apparent necessity for division, but acknowledged that he saw no way to avoid it. He said that from his knowledge of the whole connection, he was free to say that the purest type of Methodism existed in the Southern states. He also said that when the time for final separation should come he would be found with the Southern division, "if he could do so without unchurching himself". He further remarked, I distinctly remember, that he felt under obligations to his brethren in Ohio. At a certain time in Kentucky, he felt himself reduced to such financial straits that he was seriously meditating a location to provide for his family, when the brethren in Ohio invited him across the river and liberally provided for him. He was in fact still enjoying a home in their midst from which he could not easily separate himself. I need not say I loved Bishop Morris. Whoever knew him and did not love him? I learned to love him when I was a boy and he was "our presiding elder", and preached to us at Old Bethel church where I was raised. I must say, however, that he does furnish a very striking instance of the frequent prevalence of men's surroundings over their honest convictions. Had Bishop Morris had his home in the South he would have been a Southern bishop I think.

At this conference we elected two delegates to the Louis-

ville convention. Rev. William H. Goode, then principal of Fort Coffee Academy, was one of them. He was a transfer from the Indiana conference, and had been with us a year or so. He was a fine specimen of Christian manhood. To an excellent personality he had added the graces of a good education and ministerial dignity. At the first session of Indian Mission conference we elected him to represent us at Louisville the following spring, in what is known in history as "The Louisville convention". But in due time before the assembling of that convention, he gave me official notice that he should decline to serve. Thanking us for the honor conferred by his election, he gave as his reason for accepting the honor at the time, that he had hoped to be able to use some influence in the convention to prevent the separation in the church. Now it seemed that separation was a foregone question, and being equally certain that our conference would adhere South, he could not honorably serve us at Louisville, because he was opposed to the organization of a separate church, as was contemplated by the "plan of separation". He was at Louisville, however, when the convention met, and Bishop Morris being there also, gave him a transfer back to his former conference. Rev. Edward T. Peery, as alternate, served in Brother Goode's place. We were all sorry to lose the companionship and services of this truly good man, but he followed his honest convictions, just as the rest of us did.

The second session of the Indian Mission conference met at Shawnee Manual Labor School, Bishop Joshua Soule presiding. Here, as before stated, I was reappointed superintendent of this institution and continued to serve in this capacity until relieved in part by the appointment of Rev. William Patton, who continued in this position through the next year. In the summer of the last year of my labors at Shawnee Manual Labor School I was subjected to a trial and loss compared with which all former ones were but trifles. My wife, who had borne me six children during our stay in the Indian country, four of whom were yet living, had been in declining health more than a year. Her general health previous to this had been good, but at the birth of her last child she fell into a lingering, slow fever, from which she never fully recovered. The disease finally assumed a pulmonary character, and resulted in her death. Being left with four small children to provide for, two sons and two daughters, it became necessary in my judgment, to take them from the Indian country, which I did shortly after in the month of September, 1846. Of this I may say more further on in my narrative, but I cannot proceed in this statement of facts and incidents without stopping to pay a just tribute to her to whom I owe much more than I can express.

Sarah C. Cessna, as I have before said, was born and raised in Muhlenberg county, Kentucky. Her early training was good in all respects. She became pious in her girlhood, and I

may truthfully say devoted her whole life to the service of God. She took me for her husband when we were both young, as a traveling Methodist preacher. No act of her life was unworthy of the position she occupied. In social life she was modest and retiring, respectful and dignified; she was loved by all, but most by those who were her associates. Even the poor Indians had feelings of grateful veneration for her, for they always found in her a sympathizing friend. During the thirteen years of her missionary life her services as a true helpmeet were untiring, and rendered not only without complaint, but with never ceasing cheerfulness. Her example and advice were often my chief support under discouragements, so much so that I had many times failed without them. A thousand times have I had cause to thank God for the gift of such a wife. In her personal attachment to me she was simply devoted, and one of the last things she said to me was, "Don't forget me!"

In her protracted sufferings she was at all times patient and resigned. Her religion was not passionate, but uniform, and evangelical. No clouds of doubt and fear dimmed her spiritual vision as she approached the closing scenes of life, but she met death as an expected messenger for whose coming she was fully prepared. The last Sabbath she spent on earth I remained alone with her in her room, while the rest of the household were gone to church, and so near did she seem to heaven that I almost involuntarily requested her to continue to

present me to the blessed Savior in heaven until we should meet in His glorious presence. Did I do wrong? I trust not. Her pure spirit perchance has often "ministered" for me. We buried her beside her own little "Willie Cessna" in the mission burying ground, where she now lies with the Johnsons and others of precious memory. I confess that one of the strongest motives that influenced me in going so far to attend conference last fall (1867) was that it would afford me a good opportunity to visit the last resting place of the precious remains of my own Sarah.

I was accompanied from her home near Kansas City by Mrs. Peery, widow of my long dead and much loved friend, Rev. E.T. Peery, and two of her daughters. On arriving at the mission we met Rev. Doctor Green, of Nashville, Tenn., who was attending our conference then sitting in Kansas City, and who had taken a ride in company with other friends to see the old "Shawnee Manual Labor School". Brother Green and myself taking a little stroll about the premises became separated after awhile, and I turned aside to seek the very room from which that sainted spirit took its flight to heaven, twenty-one years before. I soon found admission to the chamber of suffering and death, and stood or rather knelt, on the very spot where I had seen her close her eyes in her last long sleep. Oh! I cannot write on this paper what then filled my heart and made me a child again. No, no, I can never describe the feelings inspired by my

approach to the spirit-land! God heard my vows, and I believe will enable me to keep them. Oh, ye precious ones! How many of you have already gone before me. But, as another has sung:

O, what are all my sufferings here,
If Lord thou count me meet
With that enraptured host to appear
And worship at thy feet!
Give joy, or grief; give ease, or pain;
Take life, or friends away;
But let me find them all again
In that eternal day!